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Historical sketch of the
Baptist Church in
Haddonfield, New Jersey

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH

IN

HADDONFIELD, NEW JERSEY.

BY

JOHN CLEMENT.

FOUNDED JUNE 11th, 1818.

WRITTEN (BY REQUEST) AND PRIVATELY PRINTED.

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HADDONFIELD BAPTIST CHURCH.

The history of the Baptist Church at Haddonfield, Camden county, New Jersey, is so closely identified with the Baptist Churches of Mount Holly and Evesham, that it is proper some notice should be taken of them in this connection. As early as 1784, the Rev. Peter Wilson, pastor of the Baptist Church at Hightstown, Monmouth county, occasionally preached at Mount Holly, in Burlington county, New Jersey. At intervals others of like persuasion officiated there, and in 1801 a church was organized with thirty-six members, Maribah Cox and Jane Mullen being the first "Baptist inhabitants" at that place.

About the year 1788 religious services were held at the house of Matthew Wilson, who resided in Evesham township, Burlington county, and near what was then known as Eve's Causeway, and afterward continued with more regularity at the school-house in that neighborhood. In 1803 Joseph Evans and Letitia, his wife, and Rebecca Troth were baptized, they being the first in that region, and two years after the covenants were adopted and a church organized with forty-five members, many of whom had been dismissed from the church at Mount

Holly. Still occupying the school-house, it was called the "Evesham Baptist Church," but generally known as "Eves' Causeway meeting-house" or the "Old Causeway Baptist meeting." A building was erected and dedicated the same year (1805) which was occupied for a long time, but is now abandoned and used as a barn. This stood near the old causeway and about half a mile eastwardly from what is now the town of Marlton, then only a few houses near a way-side tavern, on the public road leading from Philadelphia through "the pines" toward the sea-shore.

Among those who connected themselves with the church at Mount Holly was John Sisty, then a young man and a resident of that town. Yielding to the persuasions of his associates, he occasionally addressed religious meetings which developed a gift in the ministry and made him an acceptable preacher among the people. His undoubted piety, and the sincerity and faithfulness with which he devoted his energies to advance the cause of religion, commanded the respect of those who knew him and freed him from unkind criticism.

In 1814 he was made a licentiate, the next year ordained, and preached regularly once in each month at the Evesham meeting-house for nearly four years and without compensation.

During this time he removed to Philadelphia and had his residence and place of business on the west side of Front street, a few doors below Market street, and there continued for many years. Visiting friends of his own religious belief at Haddonfield, in the year 1817, he was requested to preach there, with a view, if such a course should prove acceptable, to the founding of a church; where their opinions and observances of the scriptures might the better be advanced.

This invitation was accepted, and in the afternoon of

August 17th, 1817, he preached his first sermon in the Grove school-house, from the text in Hebrews 4th and 12th, as follows: "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." These meetings were continued the second and fourth Sabbaths of each month until June 11th, 1818, when a Baptist Church was regularly organized according to the custom and order of that society.

At that time the Society of Friends was the only religious denomination which had stated meetings in the village, and it might be said in the neighborhood, save perhaps the Protestant Episcopal Church at Colestown. The Grove school-house was the only suitable building that could be obtained for Mr. Sisty to preach in, which stood a short distance out of the town, on the road leading towards Stoy's Landing.

This old school-house has also a history, and which may with propriety be introduced here. The land where it stands was given by William E. Hopkins in 1809, and the house erected by voluntary contributions for the purposes of a school, with the understanding that any religious denomination should be allowed to occupy it on evenings and Sundays. Within its walls the Baptist, Methodist, Episcopalian and Presbyterian ministers were first listened to by the people hereabouts, and here originated these four several denominations, all of which now have handsome edifices in the town and growing congregations in the community. The building has been moved from the original site and changed in appearance, both inside and outside, but stands within the limits of the lot donated by William E. Hopkins.

It was a plain edifice, furnished with unpainted desks

and with benches without cushions or backs, and giving to those attending service the least possible comfort. With one stove heated by wood, and without any means of ventilation, the condition of the atmosphere in the room was anything but healthy.

To this uninviting and uncomfortable place was Mr. Sisty taken when he first sought to promulgate the opinions and practices of his adopted church. In this unpretending structure, surrounded by the primitive forests and many miles from any other in doctrinal sympathy, did that good man persevere in his efforts to draw around him those who were willing to accept his views of religion and follow the requirements of his creed as by him explained. The services were of the simplest character, often without the singing of hymns, for there was no organization and but few who understood or had any knowledge of music. He soon found, however, that these meetings attracted attention and was much encouraged to continue his efforts, with the ultimate object of founding a branch of the society there. In after years Mr. Sisty often spoke of the kind and sympathetic manner in which he was received by members of the Society of Friends, and who always expressed themselves as pleased with his efforts and hoped that success might attend him.

Nor did the sympathy of these people stop there, for substantial aid when needed could always be depended upon from among the Quakers, and although not in any way conforming to their own system, yet with true Christian charity they assured him his purposes were understood and appreciated and had their hearty approval.

These meetings were continued on alternate Sabbaths, as at first arranged, and with such marked success that an organization was effected June 11th, 1818. Nothing

can better explain what this was than the few simple, concise and well worded convenants adopted at that time and which are here copied in full. They are as follows:

We, the undersigned, called, as we humbly hope, to receive a constitution as a church of Christ, in Haddonfield, New Jersey, do solemnly agree, as in the presence of God through the aid of his grace, to govern ourselves agreeably to the following general rules and regulations, viz:

1st. As we have received the Lord Jesus as our Saviour and only law-giver, with all humility, so we will walk in him, endeavoring to keep the unity of the spirit in the bond of peace.

2d. The scriptures of the Old and New Testaments shall be our only rule of faith and practice, and as there is a diversity of opinion respecting the contents of those sacred books, we think it proper explicitly to say that we believe the Baptist Confession of Faith and Church Discipline to contain the most valuable summary and the correctest commentary of the doctrines revealed to us, and of the conduct prescribed for us, the Christian world affords.

3d. We agree to use our best endeavors to encourage and regularly to attend, as we may have opportunity, a preached gospel, and to seek by private and social prayer the diffusing of the word of God, as it is contained in the sacred oracles, and sending out missionaries for the extension of its influence.

4th. It shall be our individual and united aim to live in peace with all men, and especially with those who love our Lord Jesus, of all denominations.

5th. In our conduct toward each other, it shall be our mutual endeavor to avoid all just occasions of offences; to bear one another's burdens, sympathizing with each other

in all inward and outward conditions; speak no evil; think no evil of each other if it can possibly be avoided; exhort, reprove, rebuke one another as cases may require, and stir up one another to love and to good works.

6th. As divers spirits and many deceivers are gone forth into the world, we think it an important duty to try them by the standard of revealed truth, and to have no fellowship with the unfruitful works of darkness, but reprove them, especially by a steadfast adherence to whatsoever things are true, lovely and of good report.

7th. In testimony of our cordial agreement in these obvious points as a small specimen of those contained in the holy scriptures, and in a condensed form in the above confession of faith, we hereto most cheerfully subscribe our names, this eleventh day of June, in the year of our Lord one thousand eight hundred and eighteen:

Charles Kain,	Maria Hillman,
Isaac Cole,	Sarah Kain,
Samuel Vanhorn,	Ann Kain,
John Fairlam,	Elizabeth Vanderveer,
Hannah Clement,	Kitturah Rowand.

With an abiding faith, and in true Christian spirit, were these obligations entered into by this little company, and how well they were observed and kept and how much they were blessed in their effort to accomplish good must be traced in the subsequent history of the church.

It may be well to state in what locality these several constituent members lived. Charles Kain, and his wife Sarah, resided at Fellowship, in Burlington county; Isaac Cole, in Camden; Hannah Clement, in Haddonfield; and Ann Kain, at Marlton, Burlington county. Elizabeth Vanderveer resided at Moorestown, in the last named county; John Fairlam and Samuel Vanhorn near Colestown, and Maria Hillman and Kitturah Rowand lived near Fellowship.

Immediately after the organization steps were taken to secure a suitable piece of land for building purposes, and Zacheus Logan, Joseph Evans, Isaac Smith, David Vanderveer and Charles Kain, were selected as trustees to take the title to the lot, which was purchased of the heirs of Elizabeth West, deceased, by deed dated February 19th, 1819, and duly recorded. The present beautiful edifice stands on the lot first chosen, and there was erected a neat and comfortable brick building, every way in keeping with the means and tastes of the people.

Many pleasant incidents occurred in the course of its erection showing the liberality of the people and of their willingness to assist. Many persons not connected with any religious denomination came forward unsolicited and gave of their means, some in labor and some in money, thus strengthening their hands and encouraging them to press forward to the end. The building when finished presented a creditable appearance and was much admired by strangers. The entrance was by a front door and two side doors, the latter being used by those coming in carriages. The inside arrangement was admirable, with a double range of pews in the middle and a range on either side next the walls, with two side aisles to a cross aisle between the side doors. The pulpit was panelled but plain and reached by several steps on either side, only large enough however for two persons to sit in; galleries extended around three sides of the building and furnished with benches throughout. Two large ten-plate wood stoves stood in the main aisles for heating purposes; but little warmth could be felt by the attendants on a cold winter's day, who were not in their immediate vicinity and as for the preacher he was entirely above and beyond the reach of the escaping caloric.

The pews were neatly finished with solid backs and doors, but without paint and not numbered. They were

rented and the revenue thus produced went into the funds of the church for general purposes.

The large hanging chandelier was made of tin and painted a bright yellow and arranged for tallow candles, which, with the side brackets of the same material and color and fastened to the pillars that supported the galleries, furnished the dim and uncertain light during evening service.

The collections were taken in velvet sacks attached to long black handles, and were by the deacons passed solemnly around near the close of the service. The money in circulation in those days were the old Spanish coins, and twelve and six penny bits generally made up the sums contributed. Open baskets were at last substituted on account of the many pieces of spurious coin found in the velvet sacks and placed there by those who had little regard for the necessities of the church. September 5, 1818, John Sisty presented his letter of dismissal from the Baptist Church at Mount Holly, and on August 14, 1819, by a formal vote of the church and the pew-holders, was invited to become their pastor. At the same meeting Charles Kain and Isaac Coles were selected as deacons. November 13th following, Mr. Sisty, by a letter, accepted the charge, his services being rendered without compensation, the church paying his necessary expenses. These bills were regularly rendered and discharged at every business meeting, as appears from the minutes entered, and seldom exceeded one hundred dollars per year.

The building being finished the dedication took place on the last Sabbath in November, 1818, when Dr. Holcom, the Reverend Mr. Greeg, Mr. Mahlon and Mr. Cooper were present with Mr. Sisty to conduct the services. These were novel and interesting in a Quaker neighborhood, where formality of any kind on such oc-

casions was studiously avoided. Visitors came from all the country side, and under the persuasive eloquence of the eminent speakers contributed liberally towards the payment of the outstanding debt. It is not too much to say that broad brimmed hats and plain bonnets were scattered through the congregation, and although not of those who then gave, were known to be in sympathy with the enterprise and hoped for its success. How great the contrast with their own mode of worship, and yet the singing of appropriate hymns and the delivery of prepared discourses must have impressed them with the sincerity of those around them and of their desire to accomplish good.

It is proper to record something of the constituent members of the church, of the few who planted this seed, like that of a grain of mustard, which, like that, has grown to such large and comely proportions and which has increased beyond the hopes and expectations of the most sanguine, showing what faithfulness and consistency may accomplish.

Charles Kain, whose benevolent expression of face and Christian bearing endeared him to all, was baptized at Salem, New Jersey, in the twentieth year of his age, by the Rev. Job Sheppard, and became a member of the church at that place. The next year, 1813, he removed to Philadelphia, and by letter joined the Rev. Dr. Holcom's church in that city. In 1816 he came to New Jersey again and worshiped with those of the Old Causeway meeting-house near Marlton, Burlington county, and there remained until he became one of the constituent members of the church at Haddonfield. He is remembered as leading the singing, to which place he was chosen as "clerk" and acceptably filled for several years.

He stood at the desk in front of the pulpit and gave the tune and time of the hymn to the congregation,

which, after hearing one verse sang, joined in that part of the service. His good nature was often taxed; for some few, with more zeal than knowledge, in their attempts to assist were sure to produce discord and confusion, which to the cultivated ear were especially annoying.

To overcome this trouble a few of the young persons of the congregation were selected by the leader and taught several of the different metres by rote and when the volunteers were away, by reason of bad weather or other sufficient cause, the singing was passably good.

The evil continued, however, to the annoyance of the worshipers, until it was announced that a class would meet for the study of music and the improvement of congregational singing. A digression about singing schools will occupy but little space for they are the same the world over; a convenient place for young people to meet who are under bans from opposing parents or obdurate guardians at home; where the innocent gossip of the neighborhood can be exchanged and where friendships are created which continue through life.

But two parts were taught, the air and bass, and the practiced ear of the teacher soon discovered those who had "voices" and selected them from the raw material on hand.

No musicial instrument was used and there was much trouble among the students to learn the scale properly, which as a primary lesson was practiced until every one was tired of sounding the eight notes.

It is almost impossible to properly modulate the voice without an instrument to sustain it, a difficulty not appreciated in these days, when nearly every church is supplied with an organ of some kind.

It is proper to mention, at this point, the closing of the services on Sunday mornings, and last before the dismissal, by the singing of Luther's grand old doxology:

"Praise God from whom all blessings flow,
Praise him ye creatures here below,
Praise him above, ye heavenly hosts,
Praise Father, Son and Holy Ghost."

To the tune of "Old Hundred" which was singularly impressive and beautiful. Every one, from the oldest to the youngest in the congregation, was familiar with the words, and, as if by common consent, joined in the singing. Its effect was magical and sympathetic, making each one feel that they were worshiping in spirit and in truth; and it is a regret that the use of this hymn is not continued in all religious bodies at the present time, taking us back as it does to the days of the primitive believers. And what religious denomination but has used it, even from the times of the great reformer? The early and persecuted Christians sang it when worshiping in the forests and secret places. The Waldenses and Huguenotts gave it voice when praising God in caves and rocky fastnesses. The pilgrims sang it in the open frosty air on Plymouth Rock, and the Indians listened to Roger Williams and his followers as they closed their meetings with it in their snow-covered huts. It has followed civilization across the continent, and may be heard on the Rocky Mountains and by the Pacific coast. Its sentiments, its melody and its inspirations will never be lost while the preaching of the gospel exists, and man seeks to praise his Creator with song.

Isaac Cole, who lived in Camden, was an active member of the church for several years. In secular affairs he was an extensive carriage builder and found a ready market in the Southern States. At one time he was considered a wealthy man, but subsequently, by business reverses, was left with scarcely a competency at his death. He was liberal to the church and acted as treasurer for several years. He gradually became interested in the

church in Camden, and believing that his usefulness lay in that direction, requested his letter, which was granted February 28th, 1836, that he could properly connect himself therewith.

Hannah Clement, educated and baptized as a member of the Protestant Episcopal Church at Chew's Landing, a few miles from Haddonfield, was convinced of the faith and practices of the Baptists under the preaching of Dr. William Staughton while residing in Philadelphia. She became a member of the First Baptist Church of that city and was dismissed therefrom June 11th, 1818, to connect herself with the Haddonfield church.

She was the first resident Baptist in the town, and used her best efforts towards planting the church there.

She was the wife of John Clement, who took much interest in the enterprise and acted as cashier during the erection of the house. At morning and evening service he could always be seen in his seat at the head of his pew, and through all the mutations of the church he regularly occupied the same place, and only abandoned it when he found his remonstrances would not avail to prevent the taking down of the building he had assisted to erect and maintain.

He could not be convinced of the need of such a change, which would entail a heavy debt and not add very much to the seating capacity already had.

His wife was alike jealous of any innovation that endangered the ancient landmarks and was likely to weaken or destroy them. She had a clear understanding of her duties, and did not hesitate to speak when others were willing to lower the standard which she sought to follow. She looked suspiciously upon any change in the old forms of worship, and held fast to the ways of the fathers.

She lived to see the small beginnings at the Grove

school-house come to be a large and influential society, strengthening with its growth and taking its place among the religious denominations destined for good to all. She died an exemplary Christian.

Elizabeth Vanderveer was the wife of David Vanderveer, a resident of Moorestown, some six miles from Haddonfield. She was a worthy and consistent member, and with her family was generally found in her seat at the regular service. Through her influence several other families came from the same town and neighborhood and were pew-holders in the church.

After the death of her husband she was dismissed, November 29th, 1838, and took her letter to the Tenth Baptist Church of Philadelphia, to which city, with her children, she went to reside. She never lost her interest in, or her good will for, the society she had helped to establish at Haddonfield.

John Fairlam was a farmer residing near Colestown, and rendered what assistance his limited means would allow of towards the new enterprise. He was baptized by John Sisty in 1817 and became a member of the Old Causeway meeting, and was dismissed therefrom to join the organization at Haddonfield. He was conspicuous for his deep bass voice, which with proper training and under proper control would have much aided in the singing, but lacking those two essentials his assistance was not always acceptable.

He was separated from the church, however, and as chorister at Colestown he led the congregation in singing and made the old building resound with his loud and unmusical tones. He was for several years sexton of the yard attached to that church and became familiar with the location of family lots and where persons had been buried whose graves were lost sight of. If any one questioned his knowledge in any particular case, his

brusk manner convinced them at once that he did not like contradiction. Although eccentric in his manner he was always regarded as an upright, honest man, useful in his day, and died much respected.

Samuel Vanhorn, also a farmer and residing near Colestown, was baptized by John Sisty in 1818, and always remained a consistent member of the denomination.

Sarah Kain, wife of Charles, was also baptized by John Sisty, and was ever after an upright and faithful member among her associates. She was anxious that her children should follow in her footsteps, and had the pleasure in her declining years to know that her precept and example had done much for them. Ann Kain, sister of Charles, was baptized by John Sisty. She afterwards married Samuel Wilkins, and for several years lived in Haddonfield, and then removed to Woodbury, Gloucester county. With her husband and family she returned to the village where she died in full membership with the church having never removed her letter therefrom.

Keturah Rowand, wife of Joseph Rowand, and sister of Isaac Coles, was with her husband a member of the Old Causeway meeting. She was zealous in the cause of religion and through her influence many were induced to join the church. Maria Hillman resided near Haddonfield, and although not a conspicuous member was generally found in her place and ready to assist in every good work.

Church government among the Baptists is a democracy, pure and simple and women's rights, are recognized and respected. This was a question that vexed the church for many years, but at last females were allowed to sit in meetings of business and vote upon all questions; hence the church meetings are attended by the female members, where their remarks and opinions have equal weight

with those of the men. Experience has long shown this to be the true system of government, and has done much to sustain and advance this particular division of the religious world.

Although women do not adopt the slow process of reasoning to get at an opinion, yet their instinctive sense of right and justice is such that they seldom err; and although this short way of arriving at a conclusion is not popular with the lords of creation, we cannot discover that better ends are reached or questions better settled by the longer mode adopted by the other sex. It is certain their presence and kind words soften the acrimony and ill nature too often shown in debate among men, even in religious assemblies, and their advice is always on the side of charity and forbearance, when the conduct of an erring brother or sister is brought in question.

The grave-yard in the rear of the church brings back many sad recollections. About one-half of the first purchase of land was laid out with two avenues and a range of lots on the right and left of each. The pew-holders had the choice of lots, and such as paid four years in advance for their seats in the church were given the lot selected without other consideration.

In later years this home of the dead has been much enlarged, and the outlines of the original yard are almost obliterated. The first funeral here, tradition says, was that of Lieutenant Nicholson, of the United States Navy, who died in the neighborhood where he was boarding. He is remembered as a martinet in dress and a genial companion, but a victim to intemperance which unfitted him for duty. His habits were a great mortification to his family and after his burial no friend or relative was ever known to visit his grave. His remains were laid in the northeast corner of the yard, but through long neglect the particular spot has been lost sight of.

The custom of Friends had its influence and many of the first graves are without monuments, and hence lost sight of. This is to be regretted, for those who come in after years to visit the resting places of their friends or relatives are always gratified to find some stone of memorial showing the spot where they lie.

The place deserves the veneration of all. The least civilized of our race have an innate feeling of respect for the burial places of their dead, and why not we in whom the better elements of our natures have been cultivated all the more appreciate its influence. In the old part may be seen the graves of several of the founders of the church, and among them that of John Sisty who provided that his remains should be laid within the bounds of the place he loved so much. Here are the plain unpretending stones showing where lay those who were active and useful in their generation, and whom their descendants have reason to love. The simplicity of our fathers, in some instances, has been departed from, and much extravagance shown by the erection of elaborate and costly tributes to the memory of departed friends; and occasionally a spirit of rivalry may have been indulged in where no such sentiment should be allowed.

Something about the baptisms, or more properly speaking the immersions, regarded as one of the essentials in securing a membership among these professing Christians, should be written.

The first baptism in connection with this church took place on September 13th, 1818, and the persons immersed were Samuel Lippincott, John S. Wilmot, Clarissa Laconey and Sarah Sleeper.

These occurred on Sabbath morning, and generally at Evans' mill, above the dam, but sometimes below the flood-gates, when the ice was too thick on the pond. The

cold was never too severe, or the storm too great, to prevent the carrying out of this ordinance, yet it was seldom that any one suffered from sickness caused by such unusual exposure. Often has Mr. Sisty been seen to walk down into the water, the thermometer nearly at zero, exhorting as he went, until he reached a proper depth and there remain until he would immerse several individuals.

At the end of another hour he would be in the pulpit conducting the services with his usual zeal and no one would suspect he had just returned from such a freezing bath. These occasions were events in the neighborhood and generally attracted many persons to witness them.

On a clear autumn day, when the foliage was changing and reflected in the water by the morning sun, with groups of persons standing quietly about and the minister waist deep in the water with a candidate about to be immersed, it is seldom that a better subject for an artist could be presented.

By the introduction of a baptistry in the church this most impressive ceremony as formerly administered has lost all the interest and attractiveness with which nature surrounded it. The singing by the water's side, the extempore prayer and the spirited exhortation,—all of which were echoed on the smooth surface of the streams —will never be listened to again. The reverent manner of the worshipers, the orderly and respectful conduct of every one present will never again bring to the mind of the spectator a scene typical of that instituted by the word and act of our Saviour. Like the old brick edifice, the old desk and pulpit, and like the congregational singing, it has yielded to the encroachments of fashion and wealth, never to be restored and at last to be forgotten.

This part of the history of the old church is now done. It has not been written with the fullness it deserves, yet

the reader can but venerate the founders; who builded better than they knew; who have left a monument of their devotion to a cause that will never be overshadowed, or the powers of this world destroy; where our ancestors assembled to worship God according to their own belief, and where lay their remains in the cold clay never again to be seen of men; who kept alive that ancient faith which came to them through many trials, and have left it as an inheritance to those who fill their places now; where those who are yet unborn may come to renew their covenants and to honor the memories of those who have gone before.

And when from time to time the graves of relatives and friends are visited, no language will better express the thoughts and feelings than the beautiful lines here copied:

> "Who has not felt in some dear church yard spot,
> When evening's pencil shades the pale gold sky,
> Here at the closing of my life's calm lot,
> Here would I love to lie."

> "Here where the poet thrush so often pours
> His requiem, hidden in green aisles of lime,
> And bloody-red along the sycamores,
> Creepeth the summer time."

In entering upon the next era of the subject, vacant seats are found in the body of the church, which some of the first members occupied; some vacant by removal and some by death; some whose former occupants did not come up to the standard of church discipline; some who adorned all the Christian virtues and have gone down to the grave, examples to all those who seek to follow in the straight and narrow path. Some however were still left, zealous of good works and promotive of the cause in which they labored.

Those of other denominations, and non-professors as well, rented pews and were regular attendants; the pastor

being so conservative in his doctrines and in his preaching that none could take offence. A few of these may be mentioned: Dr. Bowman Hendry, Abraham Harris and Josiah E. Coles, of the Episcopal Church; David Roe and Russel Millard, of the Presbyterian Church; Joseph Hinchman, Levi Ellis, Josiah Matlack, John Matlack, Franklin Eggman, Joseph Collins, Richard Davis, Zacheus Logan, Joseph Porter, Joseph Middleton, Joseph Bates and others.

All were invited and all were welcome, the elements of true Christianity abounded, and the cause was advanced and made popular.

In due time changes were suggested, but were looked upon suspiciously by those who were content with things as they were; and among them church music. As the science became better understood and more cultivated, greater efforts were made to secure such advantages for the church; objections were abandoned and a new condition of things was gradually brought about. That faithful man, Charles Kain, took advantage of this and continued the schools without regard to his own comfort or the labor it entailed.

The change was a noticeable one, and after a time all opposition died away and the choir became a constituent part of the church. Like all such bodies where harmony is supposed to reign, it had its tribulations growing out of jealousies and petty disputes, but the leader held a steady hand among them, and through his influence peace would be restored. The singers occupied the front gallery which made them more exclusive and away from the peering eyes of many of the congregation.

The years rolled on apace and time began to tell on the physicial energies of Charles Kain, which forced him to remain at home during evening service. This necessiated some other person to raise the hymns, and that duty

generally fell upon James Dobbins, one of the deacons. With that diffidence which comes of little knowledge he would often fall into an error as to the key-note, only to find he had pitched it too high. In the excitement of the moment he would indulge in a low whistle which too often produced a smile with some of those present, and added to his discomfiture, but he would persevere however and accomplish his object at last.

Not having much of this worlds goods, he sought to maintain his large family in other places but never was entirely lost sight of by those who knew him here. In his last illness several of the members visited him, much to his comfort and satisfaction, and upon his death in 1856, his remains were interred in the yard attached to the church, and kind friends erected a stone of memorial to his grave. "Peace to his ashes."

In due time the membership residing in and about Marlton, and those already connected with that near by called the "Causeway meeting-house" concluded to establish a church at Marlton, after their own faith and order. The attendant difficulties were at last overcome and upon the organization Charles Kain and Sarah, his wife, were granted their letters (June 15th, 1839,) to join the new enterprise. With many regrets were these useful members allowed to depart, only to enter a new field where their example and consistency might well be followed. He died in 1856.

No words of eulogy need be written touching the life and character of Charles Kain as connected with the Baptist Church in Haddonfield. Only the careful and unbiased judgment need be exercised to convince any one of the usefulness of such a man, whose earnestness and whose unselfishness must always command the respect of those who may follow him, even through this defective sketch. Faithful to the end he has gone to his reward.

——"Sustained and soothed
By an unfaltering trust * * * * *
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

February 20th, 1836, William Kain was chosen as singing clerk in place of his father and introduced several new features regarding the music. He found himself surrounded with valuable assistance in those who had been instructed and who entered heartily into the work, and thus rendering his duties comparatively light as leader. No attempt had yet been made to introduce any kind of an instrument for fear of arousing the opposition that invariably came from the older and less musical members, but constant practice and better knowledge of the science made that part of the service quite popular. Much pains was taken to modernize the system, exploding ancient ideas and replacing them with new, so that noticeable progress was made, much to the gratification of those interested in the singing.

As younger persons became members and were restive under the old regime, some alterations and improvements to the house were suggested. In 1837, after much opposition, these were carried out at considerable expense, such as removing the pulpit and lowering the floor; the railing around the galleries was replaced by panel work and the old chandelier and side lights taken away. The wood stoves were banished and better heating apparatus substituted, and the whole inside of the church handsomely and tastefully painted. The next year a frame addition was built in the rear, in which the business meetings and Sunday-schools were held, and although not very sightly, furnished the much needed space necessary to the increased membership.

Anno domini eighteen hundred and thirty-eight was an eventful year. February 17th the Reverend Timothy

Jackson was invited to conduct a series of meetings, which extended over twenty-three days and evenings, and ended in some eighty persons being baptized. He was a remarkable man as a sermonizer and exhorter, and crowds followed him wherever he preached. He was popular among the people and his services were always in demand. This strengthened the church in numbers and increased its zeal, through which its influence was enlarged and much good done.

William Kain having resigned, James G. Webster was chosen singing clerk May 19th. With a good voice and a thorough knowledge of the rudiments of music, the choir soon felt the benefit of such an instructor. Like his worthy predecessor, Charles Kain, no pains were spared or opportunity neglected to improve those of each part, and for his perseverence and industry he received the commendation of all. Almost without pay he continued the winter evening singing school, and occasionally secured a good voice to be relied upon in the choir. Sometimes a bass viol and small violin could be obtained, which relieved the teacher and aided the learners in reaching the proper sounds on the scale. It was truly imparting knowledge under difficulties which but few can appreciate.

During his leadership, by a vote of a church meeting (February 15) consent was had that a violoncello could be used in the choir in the regular service. This was a long step in advance and brought about much controversy among the members and congregation. Some supposed it would be heard above the voices and prevent the words of the hymn being understood. With others the association was bad, and they argued that such an instrument was never designed for church worship. The obnoxious thing was used, however, but in such a manner that no one could detect a sound except those who

needed it to sustain and control their voices. The benefit was very great, and it was soon discovered that every one could worship as devoutly with the bass viol judiciously played as they could in its absence.

James G. Webster presided over this branch of the church service for several years, keeping pace with every improvement developed in the science, and preserving the good name of the choir among those who admired music.

August 18th a desirable lot of land on the east was purchased, which gave much more space on that side of the house and nearly doubled the number of lots in the grave-yard. It was a judicious acquisition and met the approbation of all.

The most important event of this year was the resignation of John Sisty as pastor. His increase of years and failing health had indicated some such step, yet the separation was alike regretted by pastor and people. Twenty years of faithful service, beginning with the beginning, continuing in unity, and ending when the success and stability of the church were assured, could produce but one sentiment among those who through his exhortations and preaching had become his adherents.

Nothing can better express his feelings relating to this subject than the words written with his own hand. They are as follows: "Resigned my pastoral charge of the Baptist Church, in Haddonfield, September 30th, 1838. But few churches and ministers continue so long in harmony and unbroken friendship. Much imperfection and unworthiness have marked the tenure of my way, but by the grace of God we are what we are. J. Sisty."

It must have been with pride that he looked back over the field in which he had labored, and saw that his prayers had been answered and much good done; that

the seed planted and nurtured by his care had yielded an abundant harvest, which would go on increasing in usefulness, fitting men for better and higher duties, and advancing the cause of religion, temperance and morality wherever its influence was felt. His talent had yielded an hundred fold, and he was ready to lay his gain at the feet of his Master to receive his approbation in those memorable words, "well done thou good and faithful servant."

As the church property increased in extent and value, it was deemed prudent that the membership should become an incorporated body, according to the laws of the State of New Jersey in such cases made and provided, and December 15th, of this year, a resolution to this effect was passed. March 16th, 1839, Charles Kain, Daniel Fortiner, James G. Webster, John Osler, John G. Shivers, Thomas Marshall and Thomas Ellis were chosen as trustees, and July 20th following took the obligation of office.

The numbers went on increasing and as evidence of the earnestness and vitality of this body of professing Christians it is only necessary to notice the several churches that can trace their beginning to those who were attached to the Baptist Church in Haddonfield. To name them chronologically, the church at Moorestown was founded in 1837 by members going off from this. In a short time a house was built and now it has a large number of adherents. In 1839 a few others were dismissed to establish one at Marlton, which, after some opposition from the Old Causeway meeting, was organized and has always been prosperous.

In 1841 others of the church, in connection with a few from Marlton, sought to draw around them a congregation at Medford, and although much effort was made, it was not as successful as those before named. In 1843 preach-

ing by regular appointment was had at Newton and a house erected, but dissensions crept in and disappointments followed. In 1848 with better success a few of the members residing near Blackwoodtown established themselves, obtained a house and secured stated preaching in that village, and a few years after a like effort was made at Tansboro, since removed to Berlin, where a respectable congregation always attends.

The Sunday-school was organized at the same time of the church and John Gill, an elder in the Society of Friends, was chosen the first President, again showing the sympathy and kind feeling that existed between these religious denominations. It was always well sustained and brought within its influence and control many who in after years became valuable members of the church. This, as in other denominations, has been a valuable auxiliary for reasons too palpable to need explanation. Impressions made upon young and plastic minds are never entirely eradicated, hence the importance of bringing together the children of the congregation to accomplish this end. To accommodate families and to gather in the youth of other neighborhoods, branches of this Sunday-school were from time to time established in different places and much good accomplished thereby.

The Rev. C. C. Park followed Mr. Sisty as pastor, with a salary fixed at $400. In 1840, the Rev. Charles Wilson took the place of Mr. Park. He was succeeded by the Rev. Marvin Eastwood in 1844, who remained until 1847, when the Rev. Orion H. Caperon was called. On account of bad health he remained but a short time, when the Rev. William H. Brisbane supplied the church. This last person was an attractive speaker and increased the attendance during his short stay. As his pastorate was understood to be limited, he was, in 1848, followed by the Rev. William Hires.

In 1850 the Rev. Samuel B. Willis was settled and remained for about one year when the Rev. Alfred S. Patton succeeded him. It is easy to discover the unsettled condition of the church in the choice of a pastor, for several years after the withdrawal of Mr. Sisty. None embodied the essentials of their old preacher and consequently their usefulness was not what was expected.

During the administration of the last named pastor the subject of erecting a larger and more commodious building was seriously considered, which movement was bitterly opposed by the older members and many of the congregation. Those in favor of this step argued that thirty years had increased the attendance so much that the old building had not sufficient capacity, and that its architecture and appearance was entirely behind the age; that the liberality and wishes of the people would meet all demands necessary and that no incumbrance would remain when the improvement was accomplished.

On the other hand it was regarded as the baldest vandalism to tear down the building so much venerated by those who assisted in its erection, and who had for so many years contributed to its support, with which the better days of the church were identified; where its progress and stability had found a place, and to which those now seeking its destruction should turn with respect and pride. That some great calamity would follow and that the place that knew them now would never know them again forever.

The progressive ones refused to be convinced and in the order of time the old house was razed to its foundations and another soon arose in its place.

As pastors the Rev. Mr. Latham followed Alfred S. Patton in 1855; Mr. Meeson in 1856, and the Rev. James E. Wilson in 1857. When he resigned in 1861 the Rev. Robert F. Young was called to fill his place.

This worthy man has faithfully discharged the delicate and difficult duties attached to his sacred office to the present time, the church and the community being assured of the sincerity of his purpose and satisfied with the success of his ministrations.

By death and removals the board of trustees has been changed at different times, but now consists of Isaac M. Kay, Joseph F. Kay, Benjamin F. Fowler, George D. Stuart, Joseph S. Garrett, Aaron C. Clement and Isaac P. Lippincott.

With the removal of the old building, it is proper that this sketch should end, but it may be inquired what time and circumstances have done with the constituent members, since they assembled to plant the seed that has yielded such an harvest. John M. Fairlam was excluded in 1821; Mariah Hillman was dismissed to another church in 1825; Hannah Clement died in 1834; Isaac Coles took his letter to Camden in 1836; Elizabeth Vanderveer to Philadelphia in 1838; Charles Kain and Sarah his wife were dismissed to Marlton in 1839; Katurah Rowand died in 1842; Ann Kain (afterwards Ann Wilkins) died in Haddonfield in 1864, and Samuel Vanhorn, by reason of old age, was prevented from active service, but died in unity with the church.

John Sisty had dissolved his official connection with the church at the time before named, but retained his interest in its welfare, and did much in after years to heal dissensions and preserve brotherly love. He was always a welcome visitor, and received with the greatest respect by the members. He died in 1863 surviving all save one of his contemporaries in this undertaking. He was generally present at the installations of the new pastors, and charged them as to their solemn and important duties, never forgetting to remark that short, pithy sermons were more popular than long, prosy discourses.

And now, at the close, the reader may review the progress this body of professing Christians has made in the community surrounding them—regard the steady, positive advancement so easy to be traced, and see how deep and firm they have laid the foundations of their religious belief. Without doctrinal or temporal disputes to weaken its influence or destroy its usefulness, the church has gradually enlarged its sphere until its proselytes are found in every town in the vicinity. Its mission Sunday-schools now occupy many waste places, thus having a care over those otherwise beyond the reach of religious advantages, which strengthens the church and adds to its members.

The first and almost the second generation have passed away, but the same purposes that actuated the founders more than sixty years ago still exist and control the actions of their successors. And what better incentive could they have than to remember the pledges made on that eventful day to advance a cause now left to their nurture and protection.

No better standard could be advanced, nor better covenants be suggested, than those at that time written. They were for themselves and those to follow, that they should labor without reward to bring gospel advantages near to all; to impress individuals and the community with the importance and value of their teachings; to show that their walk and conversation were in keeping with their professions, elevating and ennobling to themselves and equally so to those who yield to like convictions and come within like influences. If man can have any higher or better purpose, or can employ his energies, his abilities or his advantages, to any more commendable object, such purpose, or such object, has never been revealed.

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